Ἀποκαραδοκία κ' Εὐχὴ ἡ χριστιανικὴ.

Christians earneſt Expectation and Longing for the glorious Appearing of the great God and our Saviour Jeſus Chriſt.

Set forth in a

DISCOURSE

Occaſioned by the Deceaſe of that Excellent Chriſtian and Miniſter of Chriſt

Mr. *NOAH WEBB*,

Lately of *Sandhurſt*, in the County of *Berks*

By *Daniel Burgeſs*, Miniſter of the Goſpel.

The Prophets, do they live for ever? Zech. 1.
I have fought a good fight, I have finiſhed my courſe, I have kept the Faith.
Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give me, at that day; and not to me only, but unto them alſo that love his Appearing, 2 Tim. 4. 7, 8.

Printed for *O. C.* 1675.

Joshua Wilde
his Book 1687

To the Lady *Martha Merryn*, Wife of the right Worſhipful Sr. *Audley Merryn*; Mrs. *Heſter Whitfield*, Wife of [my Honoured Uncle] *Henry Whitfield* Eſq; and Mrs. *Elizabeth Briſcoe*, my juſtly Honoured Dear Mother-in-law.

My Excellent,
and very Dear Friends.

OTher Readers [probably] will miſtake: But, I pray do not you. Here's no Epiſtle Dedicatory: *I prefix your* Names *here for nothing elſe, but to make me place to*

ſhew you, that I Forget *you not, nor my great Obligations to you. I and mine, do commemorate often in* England, *your goodneſs to us in* Ireland. *And being* [*you ſee on what Occaſion*] *now prevail'd with, to appear in publick, it liked me thus to have our* Gratitude *appear too. You will look on the following Pages, for the* Author's *ſake: And you will prize them for the* Subjects *ſake; I beſeech you ſet your ſelves to the Duty they commend, for* God and your Souls *ſake: I believe I ſhall never ſee you more, till* Jeſus *comes, Oh! may we then meet him, and each other with joy! And in the mean time, all our Days, keep providing for that great, and* [*if not provided for*] *Terrible one.* 'Tis Death in your Thoughts, muſt put Life into your Actions, *ſaid Bleſſed* Vines. *And* Mr. Baxter *himſelf could ſay of Heaven,* [in Vines *his Elegy*]

Sin doth not only keep me thence,
But makes me loth to go from hence.

Look well to your ſelves, My Invalua-

ble

le dear Friends! You have ſundry excel-
ent Monitors by you; Singularly [my
hrice deareſt] Dr. T. H. *whoſe life*
nd labours the Lord *continue to* Dub-
in. *I commend you, and all your dear-*
eſt Ones, to divine Tuition and Grace;
it's moſt incorruptly that I profeſs my
ſelf,

From my Houſe in
Bayden neer *Malbrough*,
Wilts, Aug. 30. 1675.

Your moſt Affectionate Remembrancer
to the Lord,

 Dan. Burgeſs.

Joshua Gee
Boston

Upon the much Lamented Decease of Mr. Noah Webb, *who Died* Aug. 14. *in the* 42d. *year of his Age*, A. D. 1675.

Bleſt God!

OH Turn [the glorious lamp of Heaven] the *Sun*
To darkeſt *Darkneſs*! Let his Courſe be done!
Nor let [the Queen of Heav'n] the *Moon* take 's Light,
And with it *colour* any future Night!
Black thou *the Milkie way*! Blow out the *Stars*,
No more to *twinkle* ſigns of Peace, of Wars!
Our *waters* turn to *Blood*! to *Lice* our *Duſt*!
The *world* to *Aſhes*, if 't bee thy righteous Luſt!
For *Pitii's* ſake thus *Curſe* us, Righteous Lord,
Rather than Take the *Teachers* of thy Word,
From thy afflicted *Church*! *Church*, dare I ſay?
'Tis *Hell*, not *Church*, without ſuch *Lights* as they!
Much rather had we, *Jeſus* ſtrait ſhould come,
Then let the World, *more* Aggravate their Doom!
Did there ten thouſand Worlds to ruin fall,
One *God* could *Save*, one *Chriſt Redeem* them all,
(Well ſang *Orinda*;) *Grace* [who doubts?] *divine*
One *Spirit* could infuſe, and all *Refine*.
Thou could'ſt, *Oh Bleſſed Trinity*, without
One of the *Miniſters* thou ſendeſt out,
Convert, *Build* up, *Confirm*, and make t' *Increaſe*
Thy *Church*, in Faith, in Purity, and Peace!

But oh! thy *Will*'s thy *Law*! *Teachers*, we know,
Must be *Co-workers*; 'cause thy *Will* is so!
And seeing, *Faith by Hearing them must come*,
The day of their *Loss*, must b' a day of *Doom*!
Thrice direful *Doom*! The World may better spar
The *Elements*, than the *Church* spare them, that a
Mat. 5.13, 14. Her *Lights*, *Salt*, *Angels*, *Rulers*, *Legates*; and
Rev. 2. 1. *Stewards* of thy both Heav'nly house and land!
Heb. 13.7. *Husbandmen*, *Fathers*, *Shepheards*, *Builders*, and
2 Cor. 5. 20. The *watch*, which for thy Flocks, *Oh Jesu*, stand!
1 Cor. 4. 1. *Horsemen* and *Chariots* of thy *Israel*,
In whom her *Safeties* and her *Glories* dwell.
1 Cor. 3. 9. Oh then allow us, *Lord*, to Sigh and Groan,
1 Cor. 4. 15. Under the Loss of this *Excelling One*!
Joh. 21. 15. Smite, smite the *Rocks* too, that insensate be
1 Cor. 3. 10. Of its portending *great* Calamity!
Heb. 13. 17. The stop of *Noah*'s preaching did of yore
and Isai. 52. 8. Portend a Judgment, th' *in-dwelt* World o're!
2 Kings 13, 14. Thy snatching our deer *No'h* into thine *Ark*,
Affrights us all; and chiefly such as mark,
How fast our *Alleines*, *Janeways*, and our *Blakes*,
Our *Barrets* and our *Webbs*, thy Hand up takes:
And do observe, what *Sin* and *Strife* be brewing,
For *England*'s, *Europe*'s, yea the *World*'s undoing.
Next unto *Sin*, Oh God! [that's *Strife* with thee,]
Our *mutual Strifes* speak imminent Misery;
They both, in *Gath* and *Ascalon* are known!
One hath the bitter last thus sweetly shewn.

Beaumont, in Psych. The Cross must now against the Cross be spread,
(Blush, oh ye Heavens at this!) and they who are
Under the King of Peace all Marshalled
Be Barbarized by a mutual War.

Tearing the precious gentle Legacie,
Their Lord bequeathed to their Custodie.

They

They who by Myſtick Union are knit
Under one Head, no other Foes do ſeek,
But their Fraternal members; and forget,
That whilſt on them their ſavage ſpight they wreak,
The tender Head feels every Wound, and will
Score up each drop, which of his Blood they ſpill.
Weep all good eyes, which ſee this dreadful Shame,
Of Chriſtians digging Chriſtian's bowels up;
Sure ſtreams of Blood deſerve your briny ſtream,
Weep then, and let your Bottels never ſtop!
Till you have waſh'd away this purple ſtain, (vain!
'Gainſt which all Powers, without your Tears are
Had but the thouſandth part of this dear blood,
Adventur'd to be broach'd in Paleſtine;
Quite overwhelm'd by its exuberant flood,
Had *Mahomet's wide ſpred* Contagion bin:
And woful Greece had not enſlaved lain,
Under the bondage of a Pagan chain.
Or had that Power of Policy, and Wrath,
Of Arms, of Horſe, of Men, of ſtronger Gold,
Which in our ſelf-deſtroying Brittain hath
Of late bin laviſh'd out, (when *England* ſold
Her peace to miſery,) with provident
And pious Zeal, in *Syria* been ſpent;
Our guilty Swords had not now Bluſhed in
Fraternal blood; nor had our Palms and Bays
With any Engliſh curſe deflowred bin;
But *Salem* her ſad Head, had 'gan to raiſe,

Fleeing from her long preſſed Neck, the yoke
Of Ottamanick Barbariſm broke.

Oh Thou, who when thou didſt aſcend on High,*
Didſt give thine own *Peace-teaching Miniſtry*!

* *God in Chriſt, hath committed to us the word of* Reconciliation, 2 Cor. 5. 19.

A *Gift* whereof thy *Church* doth humbly Boast,
As greatest, , next the *Gift* of th' *Holy Ghost*!
Thy *Church* fill with those *Teachers*! and them fill
With that most *Holy Ghost*, if 't be thy will!
Send [like of this our Brother took away,]
More *Shepheards* in this *wolf*-abounding Day!
So shall *On Earth be Peace*! [through *GOD-MAN*] then
Men shall b' at Peace with *God*, and *God* with *Men*!
And as the *whole Earth* never shall again
Be Drown'd; thy *Church* too ever shall remain,
Safe from the Floods of *Turk*, of *Pope*, of *Hell*,
And all that 'gainst the Peace of *Sion* swell!
When the *twelve hundred Sixty Days are gone*,
Rome's Scarlet and our *Sackcloth* will be done!
Satan shall hang in Chaines! *Gentile* and *Jew*
Shall *both* pray, *Come Lord Jesus*, Holy, True!
On winged Hours, Oh hast that blessed Day!
Unanimous *Saints* and *Angels*, *Amen* say,

With the Chief of Sinners,
And less than the least of Saints.

D. B.

REV. 22. 20. *Amen!*

The whole Verſe runs thus:

He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen! Even ſo, come, Lord Jeſus.

To the Lord Jeſus, declaring that he will not let it be long e're he come to judg the world, the Saints eccho back, *Amen!*

Men and Brethren,

THE very *Apoſtles* who ſaw our *Lord Jeſus* his *Transfiguration* on the Mount, (which was a Rudiment and *ſpecimen* of that Glory wherein he ſhall appear at his ſecond coming), thoſe *Apoſtles* (all three of them, as *Junius* thinks; two

of them, as *Grotius*, and all (neceſſarily confeſs) did in their time warn the world, that he would ſoon be with them. *He is ready to judg the quick and dead*, ſaid *Peter*; adding, that he was not *ſlack concerning the Promiſe of his coming*: ſee 1 *Pet.* 4. 5. & 2 *Pet.* 3. 8. 10. *The Coming of the Lord draweth nigh, the judg ſtandeth before the door*, ſaid *James*, Jam. 5. 8, 9. *It is the laſt time* (or hour) the laſt time of the World, (the laſt Monarchy, ſome conſtrue it), ſo ſaid *John*. There are more than ſixteen hundred years expired and gone ſince; and now certainly Chriſts Miniſters may, and with advantage, reurge thoſe warnings. He is, at leaſt ſixteen hundred years nigher to Coming now. Bleſſed Souls they, that knowingly, and ſincerely, and fervently too, can ſay unto this, *Amen*!

That (which is the Doctrine I offer from this word) *the Church of God*

God doth Chriſts members, ſay Amen, ſo be it unto, and cordially wiſh for, his Coming to judgment, according to his Promiſe. Chriſts Members do ſo, I ſay, and (knowingly) none but they. His Enemies wiſh no more for his Coming, than Malefactors, when ſureſt of death, wiſh for the *Aſſizes*. Were it in their power to ſtop him, he ſhould never come. But *Chriſts Members* all *love his appearance* (as 'tis 2 *Tim.* 4. 8.) and deſire his Coming; as Priſoners, whoſe Friend is Judg, and who have well-grounded hopes of releaſement and liberty, long to hear the *Trumpets* ſounding. Yet do they not *all*, nay I'm confident, not *any* at all times thus deſire and long for Chriſts Coming. *Children of light* walk ſometimes in *darkneſs*, nor are they always *themſelves*, as we uſe to ſpeak. But then they lament that ſo it is. And (moſtly) while they cannot, its an *heart-ake* to them that they cannot ſay

Amen,

Amen, to their Lords Coming. Still they have the *wit*, though not always the *Power*, to ſay it. And 'tis not the leaſt Care and Buſineſs of their lives, to ſeek and pray for *Will* and *Power* and *Act* too. So that, methinks, they do in a ſort ſay *Amen*, when they do not and dare not. Becauſe though to *Do* they find not, yet even then, to *Will* is preſent with them; to *Will* it, I mean, on the beſt terms. And (ordinarily) he who gives that ſaid *Will*, is not long before he gives to *Do* alſo: and ſo is this the keeping of the Churches ſong, *Amen*! *Come Lord Jeſu, come quickly*! † It's well known how paſſionately the Church of old longed for his firſt coming; weary of the Shades and Darkneſs She dwelt under; ſick of deſire to ſee him in the fleſh: ſee *Cant.* 2. 17. Godly Kings and Prophets would have given much t' have ſeen it.

In like manner, the Church ever ſince, hath, and till he comes, ever will

will pray, *Come Lord Jesu!* The *Jews* retain it as an old *maxim*; *That prayer wherein's no mention of the Kingdom of God is no prayer.* It's true, whether meant of the Kingdom of Grace or Glory? *Christ* teacheth to pray for the coming of the latter, as well as the former, *Mat.* 6. 10. I understand that second Petition: *Thy Kingdom come*, principally, if not wholly, of the Kingdom of *Glory.* Were it intended of the Kingdom of *Grace*, I judg with them who think it would have been thus worded; *Thy Kingdom be promoted!* for come it is already, that of Grace. Many Learned and Godly *Ancients* and *Moderns* understand it purely of the Kingdom of Glory, and (with submission) I think, upon good grounds.

But pass we on to the Consideration of those *grounds* and *motives*, which Saints have for the foresaid *Amen.* These will singularly well make both for the *proof* and *Improvement* of the Doctrine

Doctrine offered. I shall tender but these few, of which some respect Saints themselves more neerly; and others, God himself, the whole Trinity. For the first,

M. 1. Saints *Sorrows* and *Troubles* in this world are true and just motives to them to desire their Lord's Coming. They know that they shall never be without *Sorrows* of their own, and others too; never without *Passions* and *Compassions*, *Feelings* of their own, and *Fellow-feelings* of others miseries, in this World. They can't look upon inferiour Creatures without Trouble at their misery and Bondage for mans sin. The *Earth* struck with barrenness, and fruitfulness of things hurtful; the *Air* (how often) with Pestilential fumes; the *Stars* with malign influences that infect the Air; the *Sun* and *Moon* with eclipses; the tiresome drudgery of *all poor Creatures* for mans *Necessity*, *Pleasure*, yea and sinful *Lust* too; these are *Eye-*

sores

ſores and *Heart-ſores* to Saints. And ſo are (much more) all the *Oppreſſions done under the Sun* to mankind, that is ſo full of them. Their *Contentions*, *Wars*, *Frauds*, and all methods of making one the other miſerable, diſquiet, and go to the hearts of Saints. The *Perſecutions of Gods Church* by profeſſed *Enemies*, by falſe *Friends*, and (ſometimes too) by miſtaking *erring Brethren*, theſe are *gall and Wormwood* to Saints. Add hereto what they often ſuffer themſelves, in *Soul*, *Body*, *Name*, *Eſtate*, and *Friends*: Sometimes, becauſe they have ſin'd; and ſometimes, becauſe they *will* not, *dare* not ſin. All theſe ſpur them up to pray for his coming, who will deliver (then) the Creatures from their *Bondage*, *Rom.* 8. 21. and will wipe away all their *Tears*, *Rev.* 7. 16, 17, and drive away *Sorrow* and *Crying*, Rev. 21. 4. yea will give *fulneſs of joy and pleaſures for evermore*, Pſal. 16. 11.

M. 2. Saints manifold *Temptations* and inceſſant ones unto ſin, in every *place*, *time*, and *condition*. This world is no pleaſant place under the (firſt) Conſideration of it, as 'tis a great *Hoſpital* of ſick and ſad wretches; and *Bedlam* of wild folks let looſe, and tearing each other. But it's worſe as 'tis a *Peſt-houſe*, without one *Room* or part of it but hugely full of Noiſom fumes; and without any one *Perſon* in it but *infected* and *infectious*; and without poſſibility of being lived in, for the infection, any longer than you uſe ſtrong Antidotes, and high Cordials. Were you lock'd into ſuch an houſe and could not get out, you and your deareſt ones, till ſome good Freind came home; would you not ſay *Amen*! to his ſpeedy coming? Sirs, *Sin* is the *Plague* of *Plagues*; The *World*'s a *Peſt-houſe* of it. Where's that ſpot of ground on it, but the *Fleſh*, *Devil* and *Deviliſh men* will be infecting one with it? Nay, where's the

the man in it, that is not infected himſelf with it, and apt (of *Wickedneſs* or *weakneſs*) to infect one with it, and tempt one into it? Can you live ſinleſs a minute without Gods preſervatives? Without Gods Antidotes can you keep out *Diſobedience*? or without his cordials keep off *Diſtruſt*? Saints are Souls that know the defiling damning nature of *Sin*; and know the deceitfulneſs of their own *hearts*, the bewitchingneſs of the *Worlds favors* and *frowns* and *cuſtoms*; as alſo the *Devils devices*, *ſnares*, *wiles*, *darts*, *depths*; and find ſo much ado to keep a flood of Hell out, and a ſpark of Heaven in them, that they can't forbear longing for Chriſt to come and carry them into Heaven, and put them up, above the *Gunſhot* of Hell, and helliſh men, and luſts. They know *Davids*, and *Peters*, and *Pauls*, can no longer ſtand, than they Fight in this world, and they know *Jehovah-Jeſus*, when he comes, will

 find

find them a place, where the *weary are at rest and the wicked* (Devils, men, Objects, and Lusts) *cease from troubling*, as *Job* speaks, *Job.* 2.17.

M. 3. Saints *Sins* are yet the sharpest goades in their sides, and quickening motives in their hearts to pray for Christ's coming. Patience will make *Troubles*; and divine Valour makes *Temptations* Tolerable, though not Pleasant. But for *Sin*, Oh what can a holy heart say, or do? *Other mens sins, the World's*, the *Kingdom's*, wherein he lives, the *Town's*, *Congregation's* the *Family's*; Oh how do all, join in with his own, to cut his Soul in meditation, His own *weakness of Grace*, *strength of Corruption*, *Frequency of offending and grieving God the Holy Ghost*, to the gratifying of damn'd Devils! what *daggers* are these in a gracious heart? Saints consider further; before Conversion that they do nothing *but* sin; that after it, they do nothing *without* sin; that if they should also live a thousand years yet more, still

sin

ſin againſt God they ſhould, more or leſs, as long as their *pulſes* beat. And this makes heart-ake, and Soul-ſmart, this is a *Scorpion*. Look into your *Bibles*, Brethren, yea look into Houſes where Saints are to be ſeen! You ſhall learn in the *Hiſtory* of former ones, and ſo in the *Obſervation* of the living ones this day, that ſin is no ſuch *Fleabite* to them, as *Formaliſts* imagin. They know 'tis a Renouncing of the Bleſſed God; yea a ſtriking at him as far as Sinners can reach, and (as the *Schools* ſay well) a murdering of God, his *Eſſence*, *Soveraignty*, *Perfections*, *Laws*, all together *virtually*. They know ſin's as evil (*Objectively*) as God is Good, and therefore *infinitely* evil. They know that it hath effected diſmal things in *Heaven*, *Earth*, and *Hell*; that it turn'd *Angels* into *Devils*, that it (even one ſin) damn'd the *whole World*, brought Gods wrath and curſe on *Mankind*, and all the Creatures for our ſakes; that it found-

ed *Hell*, kindled and ſet flaming all the Fire there; that to expiate it, it coſt the Eternal God's becoming man, the *Bleſſed God*'s being made a *Curſe*, the Lord of *Life*'s enduring *Death*, the Prince of *Glory*'s lying under *Shame*, with a load of his Fathers *wrath* upon it, hotter and heavier than ten thouſand mountains of melted ſcalding Lead. And the ſight of this curſed Quality, this evil of evils, ſin, the ſight of it daily in *themſelves*, their *hearts* and their *Lives*, this overwhelms; and but for a great *God Mediator*, a *Jehovah*'s *righteouſneſs*, would ſink into diſtracting raving deſpair. Eſpecially conſidering, (as I know not what kind of Saints they be that do not conſider) that there ſtill cleaveth a *Body* of *ſin* (a heavy Noiſome ſtinking carcaſs of it) and there *dwelleth* ſtill within, a buſie ſtirring active Rebel-ſin, never in this Life to be quite expel'd. But is it thus, may ſome ſay, with very Saints? I ſay read

Rom.

Rom. 7th Ch. and judg. Ask the Godlieſt Souls alive, and hear what they ſay! + Obſerve on, Saints do alſo know, that except but the ſin againſt the Holy Ghoſt, there's no ſin but they *may* (and being left by God to themſelves, they *are moſt ready*) to fall into; even the fouleſt ones, that very graceleſs *Moraliſts* themſelves would abhor. They know (and ſhake in their thoughts) *Aaron* himſelf fell into foul *Idolatry*, *David* into *Adultery* and *Murder*; *Joſeph's Brethren* (the *Patriarches*) were in a ſenſe *Murderers* of him. *Sampſon* ſo ſinful, that had not God numbred him among Saints, men might juſtly have doubted his being one. *Peter Lied, Sware, Curſed*; not Chriſt indeed I judg, but himſelf he curſed moſt dreadfully. The Original word's ſuch, that makes it as if he ſaid in the late dialect of Hell, *God Damn him!* or, *God Curſe his Soul!* Saints I ſay know this, and ſtand juſtly affected with Sollicitouſneſs and Care, leſt

their feet slide even so far away; and lest their sins in dwelling, like *Snakes* lurking in the holes of a dunghil, when 'tis cold, should crawl out and come into Act, upon the *gloom* of Temptation. Shall I add? *Satan* and their own *hearts* rise up sometimes, and suggest, that they are from eternity *Reprobates*; be now but *Hypocrites*, and one time or another before they dye, will prove *Apostates*: and poor gracious hearts, frighted first into a discomposure and disability to make a judgment reasonably of themselves, by and by *faint* under the doubt; nay sometimes fall to stark *raving* in the dread that 'tis indeed, and 'twill be so, with them. + These things, *my Brethren*, (and what wonder?) stimulate and provoke Saints (many of your selves I hope) to abound in hearty *Amens* to the speedy coming of the great God and our Saviour: of him I say, who when he appears, will make his Saints *like himself*

ſelf, 1 *John* 3. 2. and ſet them far above and out of the reach of *Sorrow*, *Temptation*, and *ſin*, and *ſinful Doubts*, and *Fears*. Yea will alſo *ſatisfie them with his likeneſs*, Pſal. 17. 15. Ult. *make them joint-poſſeſſors of Grace and Glory with himſelf*, Rom. 8. 17. and for ever hold them in an undiſturbed *Poſſeſſion*.

M. 4. Saints (innocent, yea gracious) earneſt *Covetouſneſs of the beſt things*, adds to all their foreſaid incitements and incentives, to ſay *Amen* to their Lords coming. † As they are heart-weary of *Troubles*, *Temptations*, and *ſins*, ſo are they heart-ſick for *better things*. Could you look through their breaſts and to the pit of their hearts, you would ſee there, 1. a Pit that all the Creation can't fill; and 2. an impoſſibility of being (fully) ſatisfied with *but Grace* it ſelf. Grace, I ſay, which is but a ſhort *antepaſt* to them, to ſtay their ſtomachs and appetites of *Glory*; the

Glory

Glory which (alone) is their ſatisfying feaſt, *Pſal.* 17.15. You would ſee, Sirs, 3. you would ſee their Cravings and Pantings for *Incorruption*, and freedom from Poverty, Violence, Sickneſs, *&c.* for *Honor*, and ſuch brightneſs and ſplendor as that of *Chriſt* was in his *Transfiguration*, fairer than the Sun; for *Power* and *Vigor*, perfect freedom from all impediments; and for *Spirituality*, no need of Cloathing or Food or any animal Proviſions; all theſe do Saints crave, for their very *Bodies*, 1. *Cor.* 15. 42, 43, 44. And what then for their *Souls*? Hear a few hints! Saints for their Souls crave, 1. Full *ſight of God* as he is, and face to face; with ſuch perfection as leaves no *Deſire* unſatisfied, or *Capacity* unfilled. 2. Full *Poſſeſſion of God*, with all the Faculties of their Souls as full of him, as the Sun's of Light, or Sea of water. 3. Full *Conformity* unto *Chriſt*. 4. Full *Complacence* and *Delight* in the *ſight*, *enjoyment* and *likeneſs*

neſs of God; and *Communion* with him, *Angels*, *Patriarchs*, *Prophets*, *Evangeliſts*, *Apoſtles*, *Martyrs*, all Gods, and our own Godly dear *Relations*, to everlaſting Ages. Being men of ſuch Deſires, (Deſires ſo unfillable till Jeſus comes,) what wonder if *Hope delay'd make the hearts* of Saints *ſick*, and ſick of Love, to pray, *Come Lord Jeſus, come quickly*! who knows not the quickning force of enlarged Deſires?)

M. 5. Saints *Loves of God, and hearty Deſires of his Glory*, do eminently and excellently urge them to join their *Amen* to *Chriſts* coming quickly. Attend you, Sirs, 1. God is the dearly beloved Father of Saints; the *Trinity* is their one God. 2. This Holy and beloved *Trinity* is in the world forgotten, ſcorn'd, hated, rebell'd againſt, wiſh'd out of *Heaven* yea out of *Being*. Moſt of the Nations of the earth by far, make *Profeſſedly* other gods. The *Jews* Curſe our *Bleſſed* Jeho-

Jehovah-Jesus every day. The *Turks* prefer a filthy impostor (*Mahomet*) before him. The *Papists* (generally) go neer the *Jews* in their doctrines, and the *Pagans* in their manners: Especially the *Italian*, *Spanish*, and *Irish-Papists*. *Protestants*, if they must be so call'd, how many *Hypocrites*? how many *Prosane*? *Socinians and Quakers*, Hereticks knownly odious (in *Doctrine* and *Life*) to God and Saints, how do they swarm? how very little is the flock of true *Israelites*? And in this little flock it self, how very great sins be there, and dishonours to God (as hath been foresaid.) Saints see their Father hath a small *income* of *Honour* here; but *Dishonour*, every minute of time, unexpressible. And 3. They so Love God, that they can't see it *unconcernedly*: No, *Rivers of tears* it stood *David* in, *Psal.* 119. 136, 139. They know, in the day of *Christ* it must be, that their Father is (I was about to say, any thing worth a speak-

ing

ing of,) *Glorified in his very Saints* themſelves, 2 *Theſ.* 1. 10. They themſelves can do but little at that work before; others, be ſure will do *contrarily*. Wherefore, as dear Children, impatient of their Fathers *diſhonour*, (by themſelves and others,) deſirous of his *Glory*, longing to have it ſhine forth; and to behold him Honouring and Magnifying himſelf upon his *Friends* and *Enemies* too, they pour out *Amen* and *Amen* to the quick approach of the day thereof. In the former Conſiderations, eye was had to their own Good and divine Glory therein: In this, the reſpect of Saints is purely to the Glory of their Father. And I am perſwaded many there be, ſo concerned for his Glory, that were the Day of *Chriſts* coming to be a day of their *Annihilation*, yet they would wiſh for it; and wiſh it ſtraightways come, rather than Gods name and Glory ſhould any longer be ſuch *ſufferers* in the world. (I hope no man will

will ſay, But is 't not fit we ſhould wait *Chriſts* own time? If any ask ſo *weakly*, I anſwer, yes ſurely, it is ſo. And 'tis with holy ſubmiſſion that Saints, upon all theſe *Motives*, do pray *Come Lord Jeſu!* Alſo, that 'tis with Prayer of his firſt accompliſhing his *Promiſes* too, unto his elect.)

This *Doctrine* is of excellent *Uſe* (among others) unto theſe Purpoſes.

Uſe 1. It turnes out all our carnal-minded, earthly-ſpirited *Profeſſors*, from the number of *Chriſts-members*; and declares them to be but *whiter* (incarnate) *Devils*, than Swiniſh Drunkards and filthy Whoremongers, *&c.* They, *Chriſts members* and *Bride*, and careleſs for, yea pleaſed with, his abſence! A likely matter! I am certain that as many of you as Love (inordinately) this world, you with it would laſt for ever; and that you could for ever dwell in it; and (conſequently) that *Chriſt* were never to come,

come, and no *Judgment-day* to be; and ſo (by conſequence again) that there were no God. And, let your Conſciences ſay then, is it juſt we ſhould eſteem you Converts to God, and members of Jeſus Chriſt, or can you think your ſelves ſuch? I'm perſwaded, your hearts tell you, that 'tis as proper to a Saint to Pray and Deſire Chriſts coming, as 'tis to a loving *Wife* when her houſe is every day ſo peſtered with the Clamors of Outrages of Violent men upon her ſelf, and her whole family, that ſhe ſcarce knows where to be, to Deſire her *Husbands* return: Eſpecially, if her *Chaſtity* be aſſaulted, her *Life* endangered, and her only *Hope* of reſcue be in his return. I Pray let the ſame hearts of yours then tell you, that if you can lye hugging the *world*, and brook it's *troubles* and *temptations*, and ſuffer your *ſins*, and be liſtleſs of *Glory* in Heaven, and unconcern'd for the *Diſhonour* done to God in the world,

world, and pour out no ſincere *Amens* to *Chriſts* coming, you are then no members of his. You are ſtrangers, enemies, *Anti-Chriſts*, for all your *Orthodoxie*, for all your *ſhadows* and *ſhapes* of Godlineſs, for all your *preſumptions* and *others* Opinions of your being *Well-inclin'd*, *Good*, or whatever it be. I am ſure St. *Paul* ſtretches the promiſe of the *Crown of Righteouſneſs*, no further than to the *Lovers of Chriſt's Appearance*, 2. *Tim.* 4. 8. And I know not any ground they can have to expect *that Crown*, who wiſh not cordially for *that Appearance*. Bleſſed *Luther* ſays plainly, (*Tom.* 5. fol. 507.) *He's no Chriſtian, nor can he* (without lying) *ſay the Lords prayer, that wiſheth not for Chriſts coming* (and that) *with all his heart.*

Uſe. 2. It ſounds an alarum unto *Heart-ſearch*, and enquiry how it is with you. Whether you can ſay, ſay truly, and with any fervency, *Amen*

to

to *Jeſus* his ſpeedy Coming. † We ſhould not conclude *overhaſtily*; or by any means lye at *uncertainties* in this thing. You are Certified that Gods true Church doth ſay *Amen*! and that you, if of that number, muſt ſay ſo too. I Charge and beſeech you by the tender mercies of God, and all the regards you bear to Sanctification and Salvation, go labour to *certifie* your ſelves, whether you *can* and *do* verily ſay it. Away to your Cloſets, and the places of your Retiracy, and ask your Souls in ſuch manner as this, each of you! Oh my never-dying Soul! (*Qu.* 1.) Sayeſt not thou of this world, of this valley of *ſin* and *ſorrow* and *Temptation* and *abſence from the Lord*, as *Peter* of the mount, *It's good to be here?* Mat. 17. 4. (*Qu.* 2.) Art thou not at eaſe in *Sion*, fat at heart, a *Gallio* and careleſs for the ſins and miſeries abroad in the world? As of old, *Noah*'s Soul, art thou *vexed* with them from day to day, 2 *Pet.* 2. 8. (*Qu.* 3)

Art thou looking expecting and waiting for that *blessed hope and the glorious appearance of the great God and thy Saviour Jesus Christ?* Tit. 2. 13. Dost *look for and hasten to it*, as 'tis 2 *Pet.* 3.12? Dost joyn with the Souls under the *Altar*, in their cry, for the cutting off all delays? *Rev.* 6. 10. Doth the Holy Spirit in thee, and thou as Christs bride say, *come!* as 'tis *Rev.* 22. 17. (*Qu.* 4.) Dost thou live like one that *doth*, and *may* say, safely say *Amen!* How is that? That is, doing thy Gods will with *diligence*, and suffering it with *Patience*; and so Cleaving to *Jesus* a *Saviour*, that thou mayst not need to fear him a *Judg*, as St. *Austin* speaks.

Use. 3. It writes in *Sun*-beams the blessed Estate of the *truly Godly*: they It seems, have in this world somethin that's more worth than all the worldings *Enjoyments*: and have concerments Coming, beyond measure, [illegible]t imagination good. They are

Souls

Souls acquainted with, and interested in, the *Heir of all things*! They have an assured Hope of a *good Day* of his bringing, when Flames fed with rivers of brimstone and the wrath of God, shall mercilesly devour all besides. As well the formal *Hypocrite* and empty *Professor*, as the Prophanest *rakehel Helhound* that ever lived. Oh Blessed! thrice Blessed Souls without peradventure! If they can say *Amen* to Christs Coming, and long even for that day of Fire, tell me whereof they need be *afraid*? or what in this world need they be very *sollicitous for*, who are so well provided for the next? I have (with my own ears) heard *Persons of Honour* and huge estate and substance in the world profess, that they would give all, and Life it self too; for ability to say, with the Church of God, *this Amen*! Nor wonder I any more, than if they should say, they would give a *pebble* for a *rock of Diamonds*, or a *nutshel* for the *spice-*

Iſlands. Sith the *prophane* and *Hypocritical* World, have not the grace to *Love* Saints, I will never wonder that they *Envy* them. It can't be ſtrange that a Happineſs ſo great is *Envied*, though 'tis ſad that it's not rather *learn'd* and *ſought for*. Seek it, oh *my Brethren*, *Wreſtle* humbly with God, *Fight* fleſh World and Devil; *Reſt* not till your Longings for *Jeſus* his Coming are *reſtleſs*, and Mr. *Herbert*'s ejaculation ſtirs daily in, and ſprings forth from your Souls, to *Jeſus Chriſt*.

Oh come thou down to me,
Or take me up to Thee!

Need you *Motives* hereunto? Sirs! your *hearts* are deceitful; the *World*'s Temptation-full; *Devils* (that in Nature be *ſpirits*, in Number be *many*, in place be ſo *neer you*, in *Power* be *Lions*, in Policy be *ſerpents*, in induſtry be *reſtleſs*, in malice be *implacable*, in Plots and all Projects be

ſoul-

ſoul-ſtrikers:) Devils, I ſay, are *Oppoſition-full*; your *Lives* be *ſhort*, and moſt *uncertain*; your *Deaths* be at hand; *Gods judgment* is juſt and unavoydable; *Heaven*'s infinitely deſirable; *Hell* is as dreadful, and *Eternity* is boundleſs, to very aſtoniſhment. Unto all which, add you this; The *day of Grace* is far ſpent; The *Night's at hand wherein no man can work*; God is apace taking up to himſelf his *Embaſſadors*. An Obſervation-worthy token, that he intends not much longer to await your *Motion*. The *Prophets do not live for ever*, Zech. 1.5. Yea neither doth God ſuffer them, [many of them] to live out ſo many years as the people ordinarily do. Hereof, the Servant and Miniſter of *Chriſt* whoſe *Tranſlation* we lament,* is an inſtance; I need not ſuperadd *Bleſſed Jo. Alleine*, *Janeway*, *Hen. Blake*, *Si. Barret*, and others.

* Mr. Noah Web.

Methinks the late *Tranſlation* of the

first named, (whose *Memory* is so justly *Precious* to you,) should be more than ordinary *Impressive* on you. I hope you forget not, but will ever remember, how much his 1. Providential succession to the *Chrysostom* of this age and most Powerful Preacher driven from you; his 2. Unwearied pains and heavenly Teachings among you; also his 3. Conversation and holy Life so passing Exemplary to you: how much all these do add to your *Accounts* at Gods bar! 'Twere a foul and fearful mistake, if any should dream that they had answer'd all these, by procuring and attending his *Funeral Sermon*. Alas, that must be done, by holding in *Mind* and *Practice*, his own *more Powerful* ones.

Nevertheless of (this in particular, and all) Funeral-Sermons, I am of *Renowned Ro. Bolton*'s mind, which he hath left in these words (*Discourse of true happiness*, Pag. 63.) "Neither do I mislike Funeral Sermons; I could

"could rather wiſh, that as the death "of his Saints is precious in the ſight "of God; So that it might be glori- "ous in the eyes of men: I could "rather deſire, that the juſt Praiſes and "true ſincerity of the child of God "were publiſhed by ſome ſeraphical "tongue, that both the Glory of his "Graces might paſs along, and ſhine "bright to all Poſterity; and that ſuch "a Zeal for imitation might be in- "kindled in the hearts of all the heat- "ers (eſpecially the preſent occaſion "making their minds more capable "of perſwaſion,) that they, paſſing "through the ſame courſe of Holineſs, "might at length be made partakers "of the ſame happineſs with the Saints "of God. Indeed, if this ſtroke of Providence (taking away him, who, ſo often in *Journeying*, and in *Perils*, ſo much in *Wearineſs*, *Painfulneſs*, *Watchings*, &c. laboured to eſpouſe you to Chriſt Jeſus,) if this work not your minds into any more eaſie Per-

ſwadableneſs, if due Conſideracy of Bleſſed Mr. *WEBS* Sanctity, kindle not in you any fire for Zeal of imitation, I ſhall reaſonably eſteem it portending, (and judg't highly probable) that God will follow you with more ſuch *blows*; take away more of your *Miniſters*, who I can aſſure you, are (many of them) very willing to be gone; yea and by ſuch *Obduracy* of yours, will be made more willing. The *Obduracy* of one Congregation [within twenty miles of this place] made a moſt excellent *Miniſter* of *Jeſus Chriſt* profeſs to me, that his *Ejection* in the year 1662. Mr. S. S was unto him as the taking off of a heavy burden from tir'd ſhoulders. So weary, ſo heavy-laden, ſo broken was his gracious Soul, for his peoples unbrokenneſs. An eminent one in the City of *Dublin* in *Ireland* hath oft told me his Dr. D. R. heart; and oft in theſe words: *I am certain I am as willing to die, as God*

God will allow me to be. He himſelf, I think, feared, I'm ſure I fear'd, that his peoples *Obduracy* made him more willing than God approved. Think not this unworthy to be thought on.

But go ye, *My Deareſt Friends*, go I beſeech you to God, beſeech him that neither the *Doctrine*, the *Life*, nor the *Death* of this bleſſed Star now in Glory, may riſe up in Judgment againſt you! Cry mightily to God, to fill you with the fruits of righteouſneſs, to give you ſuch *fore-taſts* of Glory, as may enamour you of Heaven, and ſet you craving for that Day, which ye *Prophane* and ye *Hypocrites* too, [as cloſe as they hide it from themſelves and others] do wiſh would never be: Pray to be enabled to Pray, yea to be made unable to forbear Praying, *Come Lord Jeſus, come quickly*! I need not tell you, (I think I need not,) that 1. come he will, and quickly too, whether you will or no: And that 2. when he comes, you will ſee the *Wrath of the*

the Lamb to be intolerable, (*Rev.* 6. 16, 17.) and his anger, though he be the *Lamb* of God, to be unavoidably deſtructive, (*Pſal.* 2. 12.) Gods character of him being infinitely true, that which I pray you conſult, *Exod.* 22. 21. *Jeſuits* and *Socinians* would have an Angel created on purpoſe to keep out the *Bleſſed Jeſus* from being meant in that Text. But he is ſo very *plainly* underſtood there, that beſides all our ſound *commentators*, the *Hebrew Rabbins* ſay, 'tis meant of the *Angel-Redeemer*, the *Meſſiah*. So *Ainſworth* from Rabbi *Menahem*, and he from the ancient *Rabbins*. Hear it then, *He will not let your ſins go unpuniſh'd for my Name is in him:* that is, he will be as ſevere as I am, ſaith God the Father; for, he hath juſt my Nature, Juſtice, *&c.* and is no other than what I am. Neither are you to learn now I hope, 3. that Chriſt's *coming* will bring with it enough and enough, to quit the coſt, defray all the charge, and

and make good amends for all losses and labours spent in waiting and craving for it, even a bottomless depth and dearest confluence of all Delights. Delights, [oh *Amazement*, where art thou?] Delights in 1. glorious sight of God, his *Face*, *Essence*, *Will*. *Counsels*, *Perfections*! and 2. in Blessed filledness with the *fulness of God*; even through *Jesus*, by his Humane Nature uniting us to God, and through his Divine Nature uniting God unto us; and so making us (in a manner unutterable) *Partakers and Possessors of God himself*. The devout *Ancients* have soared high. Our *Modern Divines* speak the words I put my mind in One of great fame, hath ventur'd to say, that in Heaven, "We may "conceive an unexpressible Associati-"on (which is too far off,) an Assimi-"lation (which is not near enough,) "the Schools would venture to say an "Identification with God: And thus "he proceeds; As the Sun by shining

"on

"on the Moon, makes it a Planet and "Star as well as it ſelf, though it "would otherwiſe be but the thickeſt "and darkeſt part of the Sphere; ſo "thoſe beams of Glory which ſhall "iſſue from my God, and fall upon "me, ſhall make me that am other-"wiſe a clod of earth and worſe, a "dark ſoul, a ſpirit of darkneſs, to "become an Angel of light, a Star of "glory, a ſomething that I cannot "name now, nor imagin now, nor to "morrow nor next year. ——I ſhall "be ſo like God that the Devil him-"ſelf ſhall not know me from God, ſo "as to find any more place to faſten a "Temptation on me, than on God "himſelf, nor to conceive any more "hope of my falling from that King-"dom, than of Gods being driven "out of it. (Dr. *Jo. Donne* in 2. *Ser.* on *Gen.* 1. 26.) To conclude, I truſt, ye need not that I ſtand to tell you, 4. that *Chriſt Jeſus* doth heartily long for Saints coming to Heaven to him, their

their ſpeedy coming; and his longing is fervent and conſtant. (See Dr. *Tho. Goodwin*'s little Treatiſe, called the *Heart of Chriſt in Heaven*, p. 49, &c.) And what eye is that which ſees not, how *helliſh* ungratitude 'twould be in them, either *not* to deſire, or but *coldly* to deſire *Chriſts* coming to them. Oh Brethren, who will be the gainers? *Can a man be profitable to God?* No, No, not God-man. Chriſt by the *Pſalmiſt* hath told God, no. *My goodneſs* (ſaith he to the Father) *extendeth not unto thee, but unto the Saints*, Pſal. 16. 2, 3. 'Tis *Jeſus* his goodneſs to Saints, not Saints that extendeth to him. Have done, have done *then* with this world, wherein, ſometimes in *Poverty* you will be wanting *other creatures*; ſometimes (it may be) in *baniſhment*, wanting *other men*; ſometimes in *ſickneſs* wanting your own *Bodies*; ſometimes in *Impatience* wanting your *Souls*, & always (as long you are) in *Sin* wanting *your God*. Live by Faith, Watch & wait in hope. Keep an open ear to *Jeſus* proclaiming his readineſs

dineſs to come. And thereto let your daily *Antiphonie* and return be, *Amen, come Lord Jeſu, come quickly.*

Upon *Prov.*10.7. one of the *Hebrew Doctors* is reported to have thus gloſſed; "Whoſoever makes mention ei-"ther of a juſt man and bleſſeth him "not; or of an unjuſt man, and cur-"ſeth him not, violates an affirmative "Law. If ſo it indeed be, I know what we have to do; as oft as we name a *Rabbin*. But the very truth is, we ſhould break I think many of the Laws of God, (written in our own hearts, and in the bleſſed *Bible*) if we ſhould either make no mention, or no honourable mention, or not bleſs the *Memory* of this holy Embaſſador of *Chriſt*, whoſe *Deceaſe* is the providential occaſion of this Diſcourſe this day: Much need not be ſaid of him, becauſe more is known than can (in our *limited* Diſcourſe) be ſaid. And though it excuſe not our duty, (as a *Landlords* having mony enough beſides, excuſeth not

not a *Tenant* for not paying his rent) yet it pleaſeth us to conſider, that his *Life* and *Labours* have found him very ſufficient *Praiſe* in the Church of Chriſt. And that which we utter in his Praiſe, is but jointly to *pay duty* to his juſtly bleſt memory, and *learn duty* from his excellent Example. Wherefore all I ſhall offer concerning him, I ſhall put into theſe few particulars.

Firſt, His Parts and *Endowments*, (Natural and Acquired) were not ordinary, but *excelling*; as the Judicious and Learned of his Acquaintance atteſt. He had wherewithal to captivate and charm, and *edifie* the loweſt underſtandings, and the while to *ſatisfie* and *delight* the higheſt. A faculty not beſtown on every, even of learned and godly Divines, and of juſtly conſiderable Repute in the Church of God. I ſay nothing of his *Parentage*. What *Honour* is any Birth but the *New Birth*? the Birth from that *Heaven*, whence he was *Born*, and whither he is (as to his

native

native place) return'd. 'Tis known ſome *Weſtern* Counties over, that he had a *Father* of whom he might juſtly (in a ſenſe) *Glory*; (*Prov.* 17. 6.) and to whom he was equally a *Delight* and *Honour*, Prov. 23. 24, 25. *The Father of the Righteous ſhall greatly rejoyce*, &c.

Secondly, His *Graces*, in the eyes of the moſt ſpiritually diſcerning Chriſtians, were both *True* and *great*. Except but his *humble* ſelf, I challenge all that read me, to name that competent judg of him, who ever thought him either *no* Saint, or *no Excelling* one? His dear *Yokefellow* tells me, that ſhe was inform'd by himſelf, that's *Converſion* was wrought in *Oxford*. Bleſſed Soul! to whom the *Holy Ghoſt* (the *Author* and ſpecial *In-worker* of all *Gifts*, (1 *Cor.* 12.) gave *Art* and *Grace*, *Divine* and *Humane* Learning, in the ſame place! The *Vigilant Maſters* of the Literate *Societies* there, do *ſadly* know, how very many come away from

from them, without bringing either *Sarah* or *Hagar*, *Grace* (I mean) or *Learning* with them; and how many more that get the Handmaid of *Philosophy*, obtain not more than the Shadow or Shape of the Mistress, *Divinity*! Thrice-Blessed, our *dear Brother*! to whom *Free Grace* vouchsafed Capacitating *Nature*, Polishing *Art*, and Accomplishing *Grace*, now it self Accomplished in *Glory*.

Thirdly, His Ministerial *Labors*, and *Painfulness* in the Lord's work, were extraordinary. He did not only, more than *others do* Do, but more than *he himself could* Do, with his health consulted for. The Devil knows to *his* wo, how unweariedly he labour'd to get Souls out of *his* hands; (and how many he *got* too.) No doubt but the hundreds made partakers of his Pains, give the Lord thousands and ten-thousands of Praises with *thanksgiving* for them. *Lions in the way* of duty, seem'd no *Lions*

to him. Though *wisely Zealous*, he was *daringly* Good; I had almost said, *Desperately*. For even *then* would he Labour, when he had *no hope* of avoiding the weakning consequents of it to his feeble *Consumptive* body. Oh that they were not able to forbear *Imitating* his *holy* industry, who will not be able to forbear *Praising* it! Ay, and (it may be) *coveting* the Praise of it too.

Now to you, *my Brethren*, to whom his painfulness was so well known, by you (*of any Souls*) let it not be *unimitated*! God, my God, perswade you to be such, as he perswaded you to be; and to Labour in the Word and *Practice* of it, as he laboured in the Word, and *Doctrine*, and *joynt-practice* of it. Let not his *Counsels* or *Example* dye with him! The *Jews* have a saying, that *No day hath in it any so good a Man dying, but it hath as good a one born on it.* I pray God, it may prove true of the day of our Blessed

Bro-

Brother's death. Recall, recall, *I charge you before God and the elect Angels*, recall his heavenly Inſtructions! Beg, beg on bended knees, the *Holy Ghoſt* to bring to your Remembrance thoſe Teachings that he ſent you by him! Shall I give you ſome particular *Hints*, which the Lord's good Providence hath enabled me to do, by a ſight of ſome *Notes* kindly communicated by his *Widow*: hear, I beſeech you, and with *Solemn* attentiveneſs!

1. Excellently he taught you, the *Vanity* and *Nothingneſs* and *leſs* than nothing of all that can be taught, beſides the knowledg of *Jeſus*. Not (to uſe his own words,) the *Carnal*, the *Hiſtorical*, or *General* knowledg of *Chriſt*: but the *ſpiritual*, *particular*, *heart* and *Life-reforming*, and *transforming* knowledg. He ſhew'd you 'twas in *Jeſus* that all the *Attributes* of God did Shine! that 'twas to *Jeſus* all the *Types*, *Ceremonies*, *Legal waſhings*, &c. of old, and all the *Prophe-*

cies, and *Promises* ever given of God, pointed! that *Life-eternal* in the *End*, the excellent *End*, whereof knowledg of *Christ* is the excellent and only *means*! that this knowledg of *Christ* is, 1. *Revealed*, 2. *Certain*, and 3. *sweet*, Savory knowledg. He *rows'd* you to the Trial, by *heart-search*, whether you had this knowledg: And directed you to try, by a Consideracy of the *Causes* and *Effects*; All this from that text, *1. Cor.* 2. 2.

2dly, He shew'd you likewise, what you *are* till you come to the foresaid knowledg of *Christ*. Even, *Children of wrath*, and *Alienated*, and *Enemies to God in your minds by wicked works*; both from *Ephes.* 2. 3. and *Col.* 1. 2. He told you, and proved, that you and all the world (no man, save *God-man* excepted) are by *Natural Propagation sinful*: Sinful (not by *imitation* only, though very much; but) 1. *by nature*; and 2. *universally*; all men, and in all of man. He shew'd how

how 1. *Fruitful* of ſin and miſery this ſin of Nature is! How 2. *Powerful*; it ſelf a *Law* (*Rom* 7. 23.) and making your Souls *Lawleſs*. 3. How *Fierce* and Furious! 4. How *Unavoidable*! 5. How (yet) *Voluntary*! Inherent in the *Will*, and making men *Wilfully* to ſell *themſelves* to ſin and *Satan*. He made it plain to you, that unſanctified men are *Gods Enemies*, *Haters of God*; as 'tis *Rom.* 1. 20. They Enemies to God, and God an Enemy to them. He ſhew'd you wherein mens Enmity to God appeareth: In their Oppoſition to his *Will*! 2. Their hatred and Oppoſition to his *Saints* and *Servants*, and *Friends*! 3 And their Friendſhip with Gods Enemies; to wit, *Devil*, *World* and *Sin*. Alſo, 1. How *unreaſonable* this Enmity is; how, 2. *Unprofitable*; and 3. how *Deſtructive*.

3dly, He ſet forth the bleſſed Doctrine (*the Soul of the Goſpel*,) of *Chriſts* being *Peace-maker* 'twixt God and Man. And that, 1. by *Perchaſe*, bear-

bearing the Chaſtiſement of our Peace: (as *Iſai.* 53.) 2. by the *Tendring of pu chaſed Peace* to poor Souls; and 3. by *Conquering the Enmity* of the heart, and making Souls *willing* to be Reconciled to God.

4ly. Incitingly and Invitingly, to your Reconciliation unto God, he ſhew'd you, 1. That *Reconciliation* unto God, is a *mercy highly to be valued*, much to be *deſired*, and *endeavoured* after: And 2. that taking hold of God *in Chriſt* is the *only* and *certain* means of Reconciliation with God. And 3. to ſuch laying hold on God are required, 1. Conviction of the unableneſs of *all* beſide *Jeſus*, to ſatisfie Gods *Juſtice*. 2. Senſe of your inability to *ſave* your ſelves, and to *lay* hold on *Chriſt* offered. 3. Faith of Chriſt's *All-ſufficiency*. 5. Letting go of your hold of *all* other things, which may hinder reſting on him. 6. *Speedy* laying hold on him, as offered in the Goſpel: and 7. Union with him, *Spiritual* Union by Faith.

Faith. He told you, you had 1. Gods *word*, yea, 2. Gods *Oath* for your peace on these terms: This, on *Isai.* 27. 5.

5ly. Hereupon God directed him to tell you, that (as he made it his work) *it is the work of Ministers, to perswade sinners to accept of Christ as their Husband.* And that, whereas unto Marriage there's requir'd, Consent of *Parents* and consent of *Parties*; God, the only *Parents* willing, *Christ*, the one *Partie's* willing; the *query* is, whether the *Sinner* be willing. He told you, you must consent, 1. *Understandingly*, 2. *Freely*, 3. *Presently*, 4. *Universally* and *Perpetually.* And come unto a 1. *Real*, a 2. *Spiritual*, and 3. *Total* Union with *Jesus*; and 4. an *Indissoluble* one; one never to be broke off, by any threatning or bribing Temptation.

To Conclude; he further shewed you, *Christ* is the *only way* to *Justification*, and *Sanctification* and *Glory*: and excellently displaid before you, how *altogether Lovely* (his *beloved*, now

fully

fully enjoyed) *Jesus* is. Of the which (though I can *Hint* no more) I pray God bring much more to your *Remembrance*, *Consideration*, *Practice*, and *Delight*.

I am most certain, if the good *Spirit of Grace* shall *Powerfully* set home these *Instructions* and *Counsels*, Dead hearts among you shall *live*; and they that have spiritual Life, shall *have it more abundantly*; and the *Jewish* maxim aforesaid, will be *verified*, and more, even *exceeded*. Not *one* only, but *many*, shall be *born to God*, and made to *encrease with the encreases of God*, and fitted (as our *Blessed Dear Brother*) for an *entrance into the Kingdom of God*. Amen, and Amen

BRITISH MUSEUM 4 SE 83

FINIS.